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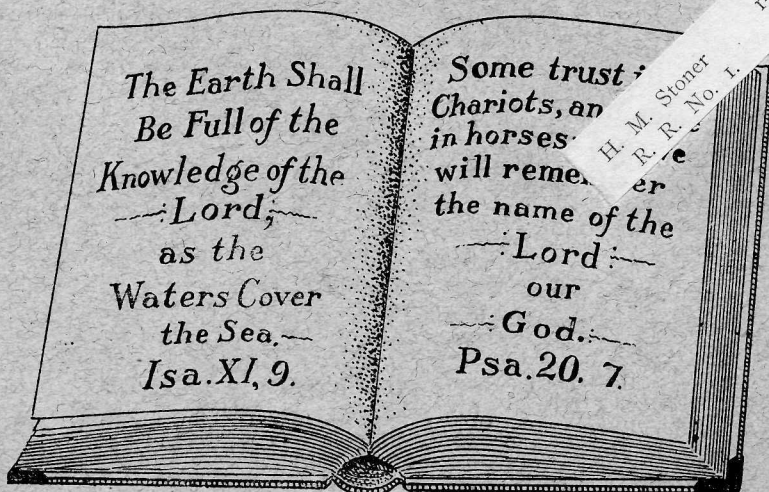
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Evangelical



Visitor.

GRANTHAM, PA.

September 22, 1913

Evangelical Visitor

The Gospel of Christ.....Saves all Who Believe

VOL. XXVII. GRANTHAM, PA., MONDAY, SEPTEMBER 22, 1913.

No. 19.

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STANDING FOR A PRINCIPLE.

A small boy went with his father to an evening business men's dinner. The father took him with the apology that he had to do so, because they were together at a hotel and far from home and he had no one with whom to leave him. When all were seated at the table, the waiters began filling the glasses, and the little boy saw with dismay that the big men about him were accepting of the sparkling beverages that fell with a musical tinkle from the crystal pitchers into the dainty glasses. Father was busy talking with his neighbor on the other side. When the waiter got as far as Jack, he smiled down at the boy and bent over to serve him. Gathering up his courage, Jack hastily reversed his glasses, and, with evident fear that if all these fine-

looking gentlemen could be persuaded to drink the wicked stuff, of which his mother had told him such sad tales, father also might be tempted, he stretched over to the father's plate and put his glasses, too, out of business. This done, he said, in a clear, childish treble, that reached every ear: "Father and I don't drink." A general smile went round. Men remembered little lads in their own homes, whom they hoped to see grow up as true and sturdy as Jack, and one after another they followed Jack's example. No one at that end of the table took liquor.—*Exchange*.

GOD.

BY DR. C. NYSEWANDER.

"There is no God," the fool hath said,
But evolution in His stead;
And adaptation is his theme—
An empty fancy, mental dream.

Did it all happen, or the sun
Evolve himself, and course to run?
And earth, and moon, a satellite
And all the starry worlds of light?

Who made the laws that govern these,
To keep swift whirling globes in place?
Who in the universe so vast
Fixed all their cycles and their paths?

The clouds, and winds, and rain, and snow,
And seedtime, harvest, come and go;
The grass, the flowers, the fruits, the trees,
And man and beast to use all these?

The swift winged birds and creatures slow,
And mountains high and valleys low;
The savage beast and insect small,
And everything—He made them all.

The cell, the growth, the power of mind
To contemplate, to search and find—
The reason's lost in Godless creed,
For NOTHING never SOMETHING
(made.

Des Moines, Iowa.

Evangelical Visitor.

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EDITORIAL.

Address the editor, 1216 Walnut St., Harrisburg, Pa.

THE DRESS AGITATION.

Much is said and also printed, some sober, some humorous, about the present day dress of women. Church councils are endeavoring to deal with it; city as also state governing bodies are making efforts to regulate women's clothing in the interest of morality claiming that the present mode increases immorality. Largely those who undertake to do so become the butt of ridicule. As to its being regarded as a serious matter needing attention the following action by a church conference held in Hamilton, Ont. is quite evident. The resolution passed by this council reads:

"We appreciate heartily the attitude of the ladies of our land who refuse to bow to the mandate of Parisian and London fashions and know they exert an influence for good. We just as distinctly deprecate the manner in which many seem to vie with one another in immodest apparel, and believe that the wave of crime passing over our land is in no small degree due to the disregard of becoming appearance in this respect."

It is charged that by the indecent exhibition of their forms which is made possible by the style of clinging and gauze-like garments, the women encourage lustful desires in men and that both men and women deteriorate in their moral sense. It is said that one judge suggested that the only way he could see to mitigate the evil would be to make all the men go round blind-folded. Evidently the act of looking is yet as provocative of transgression as when Eve looked on the forbidden fruit. That there is danger connected with looking

is indicated by the writer of Proverbs who says to the young man "Let thine eyes look right on, and let thine eyelids look straight before thee.... Turn not to the right hand nor to the left."

But the women who are in the mark retort that the men have no business to look on them with lustful eye, that if their hearts were pure no passion of lust would be aroused in any case whether the woman tempts by her mode of dressing or not.

Some clergymen and priests have notified their female members that they will not admit them to the sacrament or communion if they come garbed in the immodest raiment now prevalent.

But apparently, so far as we have noticed, in the discussion of the question, there is no line drawn between the woman who is a Christian and the one who is not. It appears not to enter into the minds of the writers that the woman who is born again is become a new creature and is delivered from Satan's power even including fashion bondage. If all women who profess godliness would regulate their raiment from the standpoint of I Timothy 2:9, 10, there would be no immodest dressing among them because they would dress themselves with modesty and as "becometh women professing godliness," as "becometh holiness," as "becometh saints."

Now if there were a line of distinction drawn between Christian women and worldly women as there ought to be and as there would be if the New Testament teaching were the rule for those who are Christians, matters would be vastly different to what they are. But with the church being increasingly conformed to the world, seeking for worldly favors, it, the church, is under like condemnation with the world, and she has greater guilt than the world. She claims to be Christian and does not depart from in-

iquity. The Holy Spirit, in sixth of Romans very emphatically says that the believer in Jesus has become dead to sin, and it follows that he will no longer live therein. To be a follower of the worldly modes of dress, which it is claimed were never so immodest and wicked as now, even by men who do not profess religion, is proof positive that there has been no dying to sin, but that Satan controls the life however good the profession may be. When Christian women will change and be modest and will dress their bodies as becomes them, professing godliness, the dress question will be largely settled.

The late Dr. Talmage in one of his sermons said that the woman who must consult the Fashion Magazine to know how to make her next gown is an idolater. She breaks the First Commandment, which say "Thou shalt have no other god before me." That she is a worshipper of the fashion god: and that were she to sail up the harbor of heaven in that kind of a rigging she would be fired on as a blockade runner. If such was true then (1894) what might we not say about present day exhibitions on that line?

The following clipping was sent to us and tells of the passing away of Thomas F. Lockhart of Wellington, Mo., who during the recent years occasionally invited correspondence from our readers.:

OSSIFIED MAN IS TAKEN BY DEATH.
*Lived 27 Years in Bed Practically in
One Position.*

Wellington, Mo., Aug. 7.—(A. P.)—Thomas F. Lockhart, aged 43, after spending 27 years in bed, practically in one position, came to the death he for years had prayed for.

Lockhart's joints were ossified so that the only movements he could make were shrugging the right shoulder and bend-

ding the middle joints of two fingers on the right hand. With this shoulder and finger movement Lockhart had written an autobiography which brought him funds to purchase the home here in which he died and to pay for a nurse. He had published several other writings, mostly biographical, emphasizing precepts of patience.

Lockhart took to his bed Christmas night, 1886, following a long ride thru a cold rain. He never left it. One after another his joints became useless.

Brother (bishop) and Sister S. R. Smith of Grantham, Pa., left home on Tuesday last, Sept. 16, for Upland, Cal., where they intend to spend about six weeks visiting with a few of their children and others, and be present at the ordination, and sailing, on Oct. 1, of their son, Henry, and his wife, and Sr. Rohrer, from San Francisco, for India, where they intend taking up missionary work. We hope the Lord may graciously bless the undertaking and grant that His glory may be enhanced.

We feel to thank God for the increased interest in Sunday school enterprise manifested in some districts in that in a number of districts the school will be kept up this year during the fourth quarter, at least, and we hope it means in every case an evergreen school. A number of schools which in other years ordered supplies only for the Summer season, have now ordered supplies for the fourth quarter, and we hope the success will be such that they will be encouraged to keep the work going all the year.

SPECIAL TO NEW SUBSCRIBERS.

All new subscriptions for a year will be credited until Jan 1915 from now on. Our list ought to be made much larger on account of this special offer.

Our readers will have noticed in Eld. Steigerwald's letter in our last issue that Bro. & Sr. Jesse Wenger are now located at Boksburg near Johannesburg, and have charge of the mission started by Bro. & Sr. J. R. Eyster some time ago. Bro. & Sr. Eyster are in the homeland now. Their address for the present is Navarre, Kan.

Bro. P. M. Climenhaga as treasurer of the Foreign Mission Board wishes to encourage all who subscribed money for the Foreign Mission Fund at General Conference, at Thomas, Okla., to send it to him without delay. Let every one who is in the mark honor this request at once.

SPECIAL NOTICE.

To all whom this may concern, Greeting:

This is to inform the Brotherhood at large that the Philadelphia Mission is closed for the remainder of this Conference year, and that no contributions should be sent to the Mission for the support of the Mission work until Conference orders otherwise. No Mission reports will be published in the EVANGELICAL VISITOR until other arrangements are made by Conference.

Brother and Sister Stover will continue to occupy the buildings and in consideration of their rental, will keep the buildings in order and attend to the opening and closing and keeping clean of the buildings for their regular worship. We would kindly advise brethren and sisters contemplating to visit at the Philadelphia Mission or to stop there, to consider the fact that since Bro. & Sr. Stover do not receive any support in the Mission work, they should remunerate them so as not to make it too burdensome for them.

Sept. 6, 1913.

General Executive Board.

CONTRIBUTIONS.

AFRICA.

BY H. J. FREY.

Chapter 13, (Concluded).

Missionary Opportunity and Emergency.

Fifty years ago a missionary who went to Africa did so at the risk of his life. The country was ruled in great part by native kings and chiefs. These not only resisted the advance of the foreigner, but there was also constant warring among themselves. Not only so, but should a missionary get into the country, he had a most difficult task to get the people to learn. The chiefs openly opposed the new religion, and should one of their subjects become a Christian he did so at the risk of his life, or at least he risked his social standing. I am personally acquainted with a missionary who has been about forty years in the country. He said he labored for twenty years with but one convert. Others could give similar testimony. But now the power of the native chiefs has been broken. Practically the whole of Africa is owned and controlled by European powers. Tho the missionary's work is not always encouraged by these governments, yet his life is protected.

Moreover, in earlier times before the building of the railroads into the interior, it was a hard matter to penetrate the wilderness. But since the discovery of rich deposits of gold, diamonds and copper in different parts, railroads have been built. Travel has been made cheaper and safer. The Cape to Cairo railroad which is being built from both ends will likely be completed in a few more years. This will bring South and Central Africa at least a week closer to England and America in mail service, and will aid in bringing civilization into the interior. Mines and white men's towns are being

opened in all parts of Africa. White settlers are moving in, and natives are being employed by the whites, on the mines, in towns as office and house boys, and on the farm. They are learning the white men's language and customs. They are learning moreover the white men's profanity, sensuality and infidelity. Enlightenment in the cruder sense is coming to the African whether the missionary brings it or not. And heathenism in its present form cannot stand before civilization. The African religions have no sacred writings or definite forms. They are based on unwritten superstitions. Already when a native comes home after working for awhile at the mines, he questions some of the superstitions of his fathers. A wedge has entered his heart, as it were, to pry it open. He is ready for something new. And something new he will receive. If not Christianity, then Mohammedanism, and if not Mohammedanism, then infidelity or skepticism. And if he has imbibed any of these he is ten times harder to reach with the Gospel than before.

The Mohammedan forces are at work. They are now working their way down over the Sudan and Central Africa. Their forces are also at work in some of the mines. We are glad to know that Christianity is also going forward, but not as it should. We, as the Church of Christ, have not yet realized the imminent need. An old man, a native, lay dying. He was visited by a missionary who tried to point him to the Savior. He answered something like the following:—"For years I have heard of the white man's power, and wisdom. I have heard of your religion, but it was never brought to me. Now it is too late for me, but bring it to my children."

Matyiba, one of the first native converts of Matopo Mission, says his fath-

er, tho a witch-doctor, was anxious to hear about Jesus, and had hoped that a missionary would come. But none came. "Now," says Matyiba to Mother Engle, "why did you not come sooner?" Who can answer why?

About a year and a half ago, the writer was itinerating thru the country about forty to fifty miles east of us. I finally came to a large kraal whose head was an old man and one of influence among the people. I had a short service at his kraal, and was about to go when the old man looked up to me and said, "Do you missionaries hate us?" I said, "Why do you think we hate you?" "Because you do not send us any teachers," he answered. Now who will tell me what I should have answered him? It would be very easy of course to say, "No, we do not hate you," but would our reasoning be as good as his? If we really love them, why have we not sent teachers to them before now? "God still lives," says Mr. Simpson, "but He has no tongue but yours and mine. How must the Master feel with His heart full of love and resources of grace, but with those quite paralyzed who should be His willing hands and feet and voice?" When Sheridan's forces were being repulsed at Winchester, their general was fifteen miles away. He quickly mounted his steed and in a short time rode into battle, his horse white with foam, and crying, "Turn boys turn, we're going back." He saved the day. It was an emergency. Sheridan realized it, and the world sings his praises today.

The Grecian Messenger, sent by Miltiades after the Grecian victory over the Turks at Marathon in 490 B. C. reached the City of Athens with the important news in a few hours' time. The distance was more than fifty miles, and so breathless was he because of the swift run, he could only grasp, "Victory is

ours" and fell over dead. His name has gone down into history with honors; but if one is half so earnest to tell the lost world that "victory is ours" thru the death and resurrection of Jesus, he is regarded as fanatic and weak.

A short time ago I wanted to leave by train from Harrisburg, Pa., to go to Mt. Joy, Pa. Just as I was ready to leave the Messiah Home, to my surprise I found I had but six minutes time to get to the station. I quickly took my hand-bags and ran. All exhausted. I reached the platform just in time, and the train was off. I now forgot the fatigue from running, for joy that I had arrived in time. I had waited too long before starting. I had to make up for lost time or miss the train. What about us as a church in mission work? We have been so very slow in starting, do we realize that we must make up for the time that we lost or lose our reward?

See Esther the queen at the time when Haman made a conspiracy against the Jews (Esther 4: 16). King Ahasuerus had unwittingly made a decree to destroy all the Jews. There was but one way to have that decree revoked, and that was for Esther to go in to the King in the inner court. But this meant death to her, unless, perchance he would have mercy on her. Finally after exhorting her people to pray for her she said, "So will I go in unto the king, which is not according to law; and if I perish, I perish." She went in, and by the providence of God saved herself and her people from death. It was an emergency. She had to go, or she and her people would be destroyed. Do we realize that sending the Gospel to the heathen is an emergency. It must be done, or they will be lost. Yes and we ourselves too, if we are not faithful to our trust.

A political campaign closed a few

months ago in which was manifested the most intense enthusiasm: men on special trains rushed here and there, made speeches on schedule time, and rested not until the last voter had been reached and the last opportunity had gone by to achieve victory. They were praised for their activity, and proved conclusively that the "children of this world are wiser in their generation than the children of light." They put THEMSELVES into the work. They were ENTHUSIAS-TIC for party. They were ZEALOUS to reach the last man.

Agazziz can stand in the water up to his neck in his devotion to "bugology," and we commend such devotion. Edison can stay in his laboratory for forty-eight hours at a stretch, and we praise his determination. Peary spends the best years of his life to determine the location of the North Pole, and his name is heralded over the world. But millions are dying in despair in our own land, while other millions are going down in the midst of heathen darkness, and it is accounted weakness to be enthusiastic for God and souls.

An enthusiasm for the Kingdom of God would enable us to work as Jesus worked, pray as He prayed, and hasten His coming. Why not a campaign in the interest of the coming King? Why not put body, soul, time, talent and energy into the work? The Spirit of Jesus gives an enthusiasm for this lost world that leads one to see the needs around us, and make sacrifices for the man who never heard of Christ. Pentecost sent men and women out, away from home, giving of their means and their lives, that others might hear and believe. What shall be our attitude on this greatest of all questions?

There are 130,000 people to one missionary in China.

GIVING.

BY A. M. CARMICHAEL.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not leave the other undone" (Matt. 23: 23). See also Luke 11: 42.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him that there be no gatherings when I come" (I Cor. 16: 1).

Under the old dispensation we find that the practice of giving formed a prominent and important part of the worship of God. When Moses gave God's laws to the Israelites we notice he included the giving of a tenth of the seed of the land and of the fruit of the tree and of the herd or the flock (Lev. 27: 30, 31, 32).

In the neighborhood of five hundred years previous to this time Jacob said to God, "Of all that thou shalt give me I will surely give the tenth unto thee." His grandfather, Abraham, had set a godly example when, after defeating his enemies, recovering Lot, and all the goods, he gave to Melchizedek, King of Salem, tithes of all.

The giving by Abraham and Jacob was the outward expression of an inward thankfulness to God.

No doubt the same principle was expected to underlie the giving by God's children who tithed under the Mosaic Law; but, as the centuries rolled by and generation succeeded generation we find there was developed a human product scrupulously exact in giving the tithe: but—alas! omitted the weightier matters of the law, were lacking in judgment, did not show mercy and were void of that living faith in a living God which

should have been the stimulus for the giving of the tithe. Thus our Savior pronounced a woe unto those Scribes and Pharisees and called them hypocrites.

We read in I Corinthians in regard to some other actions of the children of Israel that "these things are written for our admonition." And in II Timothy 3: 16: "All Scripture... is profitable... for instruction in righteousness."

The writer has had a personal experience along the line of giving and he wishes to bear testimony for God's greater glory. February of this year brought around the end of the seventh year for me in God's service. During those years I was always in favor of giving and gave, I am safe in saying, very little. While driving to town one day last Winter the conviction seized hold on me that I should tithe. I had previous experiences of impressions from God and I knew this was one. It remained with me a couple of days when I inwardly resolved that I would for 1913, tithe all my income.

Shortly after this, and before the way was opened for me to give any of my tithe, Satan was let loose on me for a little season. A cow took sick and died; in a few days more a calf also died and in a few days more a horse laid down and died. This was the first stock we had ever lost and it may well be imagined how the enemy would bring in his suggestions; sometimes thru the Scriptures e. g. "He suffereth not his cattle to decrease." Sometimes in reasoning that I hadn't started to tithe and I had better just keep that this year for I would need it to replace the stock that died. But, thanks be to God which giveth us the victory thru our Lord Jesus Christ, I carried out the tithing resolution and God silenced the accuser and moved upon the heart of a kind neighbor to give us a cow and calf.

We wouldn't like to hold up our personal experience and ask the brethren and sisters to measure up to that--God forbid! But Jesus said these ought ye to have done (referring to the weightier matters of the law, judgment, mercy and faith) and not to leave the other undone, (referring to tithing).

This is no direct command and we are well aware that our subtle enemy can bring defeat if we are not sure that God is for us. So then, let us look at the second Scripture at the beginning of this article, viz., "Let every one of you lay by him in store as God hath prospered him." Paul does not say give the tenth of your income but give as God hath prospered you.

If that command were carried out to the letter by God's believing children today there would be very few of God's little ones giving less than the tithe, and a great many giving more than the tithe. Let us examine ourselves whether we be in the faith! How about our prosperity! our farm, or, perchance farms, our crops, our fine, well-furnished homes, our stock, our modern conveniences, our remunerative positions, whence come they all? If we are in the faith we will say God gives us all that we have. Are we in return giving to help some of God's more unfortunate creatures as He has prospered us?

God does not have to have the few dollars that any of us might give as unto Him but He does want us to show by our works that we have faith. The soul that is so little concerned about his needy and suffering fellowmen as to give little or nothing, year after year, bears a quiet unfailing testimony that it has very little of the love of God wrapped up in its inmost recesses. Our love to God is shown by our love to, and for, our fellowmen. We show our love to our neighbor in different ways but the right

kind of love will prompt us to give the two-pence to pay the inn-keeper's charges as well as the what-so-ever more is needed along with it. God help us to examine ourselves under the search light of the Holy Spirit whether we be in the faith.

There were unbelieving hearts in the days of our Savior who mocked and made light of God's dealings with men and there are unbelieving hearts in the present day and age of the world who are in the Scribe and Pharisee rut of formalism and self-righteousness: but, as Daniel prophesied "many shall be purified and made white, and tried, but the wicked shall do wickedly: and none of the wicked shall understand! but the wise shall understand."

Kindersley, Sask., Can., Aug. 31, 1913.

CHRIST, THE DOOR.

BY W. R. SMITH.

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10: 9).

Good old John Bunyan in his allegory of *Pilgrim's Progress*, directs Christian and Faithful on their journey to the Celestial City, by way of the wicket gate, the Cross and an open grave.

This he represents as the entrance into the way of what we call a religious life. After these two pilgrims had gone some distance on their way, they saw a man just ahead of them come tumbling over the wall at the side of the pathway. When they came up to him they inquired why he had not come into the way at the wicket gate by the cross, at the beginning of the path. The man replied that it was too far away, and besides what difference did it make anyway, as he was now on the right road to the

heavenly country, the same as they were without so much trouble.

Multitudes of people today, like this man reject the cross and all that it stands for, and vainly imagine that they are on their way to heaven, simply because their names are recorded in some church book.

They mingle and fellowship with the old blood-washed saints and hope to at last get home to glory, as they are now walking in the same way outwardly with them. But Jesus plainly declares that He is the only door into His true Church and Kingdom, and every one that climb-eth up another way is the same as a thief and robber. And yet, thousands are trying to get into heaven in many various ways, without a new heart by faith in Jesus Christ.

Some months ago I received a letter from an old neighbor who said he was seventy-five years old, that he was nearing the end of life's journey, but the future had no dread for him, as he had lived a strictly moral life, had never committed any sin, and would not be punished for what his ancestors had done; and he thought that his chance for heaven was as good as some of the hypocrites in the churches. Thus at one stroke he denied the Fall of man into sin, and his great need of a Redeemer.

Perhaps his chance for heaven was as good as that of some who belong to the church, but in so saying, he condemned himself with the class he despised, whose hope shall perish.

And besides, salvation is not a work of chance, but a determined loving purpose of God the Father, that fallen man could only be saved thru the Lamb slain from the foundation of the world. This man represents a large class of people today, who vainly hope to get to heaven on their own merits, without applying the only remedy for sin, the precious

blood of Christ, to their sin stained hearts by faith.

A minister recently wrote to his elder saying, that there were eighty young people in the place where he was holding a meeting that would join the church, provided they as members could still go to the theatres, dancing parties and saloons.

The elder replied that it was a pretty hard proposition to answer, but that probably he had better receive them on their own terms, and perhaps he could do them some good.

Thus climbed over the waal into the way that they supposed led to heaven, without coming in by the way of the Door, Jesus Christ.

There is only one true and right way into the kingdom, and that is the Christ way, by way of the cross "on which the Prince of Glory died." All others are a snare and delusions of the wicked one, who delights in deceiving. I do not wonder that the churches are in the awful and deplorable conditions they are, with its large unconverted membership, who often dictate the policy on which they shall be managed.

Heaven is a prepared place for a prepared people, and it is just as all important that every one must enter thru the Door in starting as well as to continue steadfast and faithful in the way ever afterward.

How awful will be the awakening of many in the eternal world, if not before, when they fully realize that they have lost heaven forever, by rejecting God's own offer of mercy thru Jesus Christ.

*"O wondrous is the crimson tide,
Which from my Savior flowed,
And still in heaven my song shall be,
The precious, precious blood."*

Fredonia, Kan., R. R. No. 2.

AN ADMONITION.

As I was reading in the VISITOR about the "Bible Study Club" magazine published in New York City I was led to think of an advertisement that is in one of our home newspapers, offering a large sum of money to any one who will act as agent for the International Bible Association, to distribute Millennial Dawn literature. What a true saying when you said, "How its evil doctrine sneaks along deceiving wherever it can." It is around us here and has a class of students. How can people allow themselves to be so deceived when the Bible is so plain? Being deceived and also deceiving others. To teach there is no hell when the Bible plainly says in Psa. 9:18: "The wicked shall be turned into hell and all the nations that forget God." In Rev. 20:15, we find, "And whosoever was not found written in the book of life was cast into the lake of fire." In Isa. 33:14, we read "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" God forbid that any of us should be among that number. And yet they tell us there is no future for the wicked. God help us to open our eyes and read the pure word of God for ourselves and allow no one to deceive us. The very idea of teaching that there will be another chance after death to accept Christ as a personal Savior, when the Bible says, "After death the judgment." "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap" (Gal. 6:7). Jesus said in Mk. 9:43, 44: "And if thy right hand offend thee cut it off: it is better for thee to enter into life maimed than having two hands to go into hell into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched."

In "What say the Scriptures about our

Lord's return" it is written that in 874 the Millenium began and by the year 1878 all the apostles were resurrected and Jesus and these saints are here now but no one knows the exact spot where they are. Also that in October in the year 1914 the end of the age will come.

We are looking daily for our Lord's return. We are not told the exact time. Jesus said, "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only. Jesus said, Many false prophets shall rise and shall deceive many" (Matt. 24:11). And we believe they have already come and many are being deceived. O that we might be more in earnest, and be up and doing while life shall last.

Another error is that the body of Jesus was never raised up, that it was supernaturally removed from the tomb, whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience and of our redemption, no one knows nor is such knowledge necessary. Any one who is in doubt let him read Peter's sermon, Acts 2, beginning at the 22nd verse: also Acts 4:10. "Christ is risen and become the firstfruits of them that slept. I love that grand old hymn,

*"Christ the Lord is risen today,
Sons of men and angels say,
Raise your joys and triumphs high,
Sing ye heavens, thou earth reply.*

We are to try the spirits and see whether they are of God, and take the pure true word of God and pray over it and the Holy Spirit will reveal many things to us. Paul in writing to the Ephesians said, "Let no man deceive you with vain words," and also to have no "fellowship with the unfruitful works of darkness but rather reprove them." We are told not to be drawn away with every wind of doctrine. I do hope that the Millennial Dawn folks may see their

mistakes before it is forever too late. "For yet a little while and he that shall come will come and will not tarry." I pray that each and every one may see the need of a personal Savior before it is forever too late.

I will close with the words of the poet, B. F. Durling entitled

DEATH OF BODY AND SOUL

*Dark, dark, so dark the night of dying
souls,
Each breath grows shorter, on the mid-
night rolls,
Attending spirits without harps or song
Tend o nthe hours, they wait; 'twill not
be long.
Hark! ah 'twas a watcher's sob; two
worlds now wait.
Once heaven was near but now all clos-
ed its gate,
Faith withered in its bud and Summer
ends,
But death waits not and two-fold terror
lends,
O'er scenes once golden, now a 'sable
gloom
Doth hang; eyes darken; voice grows
silent; room,
Yea, room of Death, a tomb...But oh,
the soul!
Alas, alas, for now their solemn toll,
Night's bells...A sable hearse moves
down the slope,
Drawn o'er withered, too in the dread
passing...Death
On these dark shores, as once the Holi-
est saith,
Until the endless years of God shall fail
So Death dies on fu aye in wail on wail.*

Sara Gracey.

Franconia, Ont.

*Pray for thy fellow-soldiers, far
Pressed in the fight, and lone and faint,
Lord, help them in their holy war,
And swiftly Thy own succor grant.*

ENCOURAGEMENT.

Dear readers:

This morning, by the help and grace of God, I will write some words of encouragement. I know I often have received food for my soul thru some God-sent message. O, how wonderful this Savior is to me. I can say with Psalm 34:1, "I will bless the Lord at all times; his praise shall continually be in my mouth."

I am glad that salvation is full and free, it is for whosoever will.

This salvation makes us free from worldly things. I certainly do praise the Lord for His wonderful love to me. I could not live from my Jesus apart, for I am eternally His.

For these few last years, God blesses me so wonderfully. The world and my surroundings seem so different to me. Somehow the Lord shows me the bright side of things, and if we commit our cares to Him in prayer, He so wonderfully cares for us in all things. In Luke 12:32 we read, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

How true this is, the little flock is small towards the crowd of people who are not serving God in spirit and in truth. It is no wonder that He said unto them, "The harvest truly is great, but the laborers are few." It is my prayer that the Lord of the harvest, would send forth laborers in His harvest. The following hymn so beautifully accords with the above scripture,

*"Ye little flock, whom Jesus feeds,
Dismiss your anxious cares;
Look to the Shepherd of your souls,
And smile away your fears.*

*"Tho wolves and lions prowl around,
His staff is your defense,
Midst sands and rocks your Shepherd's voice*

Calls streams and pastures thence.

*Your Father will a kingdom give,
And give it with delight;
His feeblest child His love shall call
To triumph in His sight,*

*"Ten thousand praises Lord, we bring,
For sure supports like these;
And o'er the pious dead we sing,
Thy living promises."*

Let all of us who name the name of Christ live up to this Golden Text.
"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and with all thy mind and thy neighbor as thyself" (Luke 10:27).

O unsaved friend, whoever you are, turn to the Lord while He calls you, and surrender your life to Him, for nothing fully satisfies but Jesus.

Remember us in your prayers, and let us especially remember such who have left home and friends in order to spread the Gospel.

Yours, in the Lord's service
Lizzie Basehore

Derry Church.

Holiness is an entire separation from known sin and an entire separation to the known will of God, which conditions a constant impartation to the soul of the life and power of Jesus Christ. A separation from sin: that is negative; a separation unto God: that is positive; and a resultant impartation of the divine life: which is adequate power to do His will, to walk according to His precepts, and to spend and be spent in His service.—
J. Sturat Holden.

The Church of Christ does not want more ministers nearly so much as it wants more layman; not more passengers, but crew; not an army looking on, but an army which will follow into the battle.

LETTERS.

I have been impressed for some time to write, for the VISITOR. I pray that God may help me. I desire to encourage those who read the VISITOR. I pray that letters very much written by God's dear children, who write of the wonderful love of God to them, and to all who will accept it. No gift is so free. It is without money or price: none are too poor to accept the love of a dear Savior.

O, what a pity that so many reject Him in the fulness of its reality, thru disobedience to His will and word. What a wonderful scripture where it tells us to seek the kingdom of God first, and all the rest shall be added unto us.

When I look back over my life I feel I have missed much, and my life has been a great failure, but, by God's help, I am not discouraged. I mean to go on to perfection. It is my great desire to consecrate my whole life to His service. This world has no charms for me where God is not present. I have often come short and had to go to God with penitent tears and sad heart, but obedience brings joy, and His peace rests upon us. His will is for His obedient children, that others can see the reality in the religion of Jesus Christ.

O what is this short life, that we can not suffer a little reproach in this life before a sinful world, and ungodly professors, who are not willing to obey the truth as it is in God's word.

O dear ministers, proclaim the word in its purity and power by God's authority, for that is all that will stand. O the sin, the pride, the worldly pleasures in the churches! No wonder the worldlings say they are as good as lots of professors. I think they are better in God's sight.

But nothing less than regeneration will carry them thru. The blood of Jesus

cleanses from all sin. So let us apply the blood to our hearts in the love of Jesus who bought us with a wonderful price, all to His honor and glory, for our never dying souls.

I can never praise Him enough, that I had a dear mother who taught me the true way of life. How much I miss her. Yet she is so dear to me. Often in my dreams she is by my side, awaiting my coming. What a joy that will be.

Dear ones, let us prove faithful. My prayer is that many dear ones may see the true way of life, to honor God more fully in this life, to have more of the spirit of lowliness and godly fear. I am often afraid God will not count me worthy. There is no other way of getting into heaven even if we can slip into the church. May God's blessing rest on these lines. Pray for me and mine.

Your sister,

Bakers Summit, Pa.

Mary Long.

This morning a set of show fellows went thru here cursing and beating their dumb beasts fierce. I held my hand on my heart and said, O sinner, what will you do when God says, Now there is enough of that. It drove me to the Book. I wondered what God really says of such Egyptian sinners. I found in Pro. 12: 10 that a righteous man regardeth the life of his beast, but the wicked is cruel. Read the whole chapter. Is not that man blessed who tries to do right while the wicked is cruel and under the curse?

I then wondered whether not a whole lot of professors of religion would attend their sinful show and go with them to hell. Even tho' they consider themselves above the show fellows and would not associate with them yet if they follow in that course, some day, they will meet in hell to spend eternity together there. Did you ever read Isaiah, chapter 5? It says, "Hell hath enlarged herself." Do we wonder at this when the professor calls evil good and good evil and who justifies the wicked?

I wondered whether perhaps the head of the show business was some big Pharaoh who holds the people in bondage. Was not e

Pharaoh a type of Satan? Yes, in every way. Sometimes when the plagues became too severe he would seem to change his mind and plead with Moses for relief, but it was all a lie. The devil is a liar from the beginning. People often would like to yield themselves to God but are made afraid by the big Pharaohs. When I came out from the world the big fellow got mad. He was willing for me to be a Christian but I would not need to be plain, nor testify, nor be immersed, nor ash feet. He contended that I was baptized into the kingdom when an infant and much more such like stuff. But like Abram, I believed God. He says we must be born into the kingdom.

Well, may be I am becoming too radical, but I mean to give him, the devil, away this morning. I don't like him.

The crowd that believes Pharaoh, and says the sky is clear, don't be alarmed, will find that judgment will fall. If the sea will not swallow them some other terrible plague will come upon them and there will be endless torment for them. It is not that people do not hear enough but they harden their hearts to the truth no matter how powerful are the sermons. But let us keep on serving God in His way. Let us lay aside every weight and sin however it may beset us and run the race perseveringly, looking to Jesus who is the author and finisher of faith.

Amanda Snyder.

Silverdale, Pa.

Dearly beloved, I am glad I can inform you that I reached home safely, and with the same joy and glory as I had while in the East. Glory to His name. I am moving on the upward way, but not without tests and trials. "But our light affliction which is but for a moment worketh for us a far more exceeding weight of glory." I am glad I love Jesus, and thru grace and love I have victory in my soul. "Leaning on the Everlasting Arms." O how can I thank Him enough for His mercy and for what He has done for me. O praise His name forever and forever.

If we read God's word and ask Him for wisdom that we may understand His word we will receive. Without repentance and a consciousness that we are lost we can not be saved. But when we see our lost condition we begin to pray and ask God to forgive us, and convert and change our heart and

enable us to look to Him. We find He says, "Come unto me," "I am the Way and the Truth and the Life," and as we have faith and obey He will lead us into all the truth. And as we follow Him we find saving faith in Him and we become new creatures, born of His Spirit, and He will put of His love in our heart. O how willing we are to do His will. We gladly make our wrongs right. Every little thing that God shows us or brings to our mind, till we have our conscience clear; all self and pride is taken out, and as we are thus cleaned up we can truly, with a great faith, look up to Him and say, "Thou hast done it all, Thou art all in all." And when we can say it from the heart He will give us the gift, the Holy Spirit, which is unspeakable and full of glory, which no man can give nor take away: and this is that gift of joy that runs over and constrains us to say, Glory to His name, and gives us that we can so joyfully say, I am His child, saved and sanctified, yes, satisfied.

"What tho' the darkness gather round,
Songs in the night He giveth,
No storm can shake my inmost calm
While to that Refuge clinging,
Since Christ is Lord of heaven and earth,
How can I keep from singing?"

I enjoyed my visit to the East very much and my heart over-flowed with God's love. I attended many love feasts and met and got acquainted with many kind and loving hearts. I will not be able to write to them all so I will address all thru the VISITOR. I reached home and am still on the upward way, remembering that life is short and time is passing on. "The good shall meet above." O how glorious and grand it will be for them that can hear, "Come in ye faithful, my beloved."

I met so many at the love feasts, so many dear faces and loving hearts. I hope we may all meet above some sweet day. O what a joy that will be when each other we shall see, in that beautiful land on high. Let us never forget that wonderful motto, GET RIGHT WITH GOD. DO IT ALL. STANT, READY WHEN HE COMES. I send love to all in all the places where I visited.

Leah Ulery.

1328 Maiden Lane, Springfield, Ohio.

Last year Japanese Christians gave \$172,000.

News of Church Activity IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Cora Alvis, Sallie Doner, Hannah Baker, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Lewis Steckley, Elizabeth Engle, Macha Mission, Choma, N. W. Rhodesia, South Africa.

H. J. and Emma Frey, Walter O. Winger, Abbie B. Winger, Sadie Book, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Jesse and Docia Wenger, box 10, Boxsburg, Transvaal, South Africa.

India.

The following are not under the Foreign Mission Board:

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

On Furlough Myron and Adda Taylor Jesse R. and Malinda Eyster.

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second St., in charge of Peter Stover and wife.

Buffalo N. Y., Mission, 25 Hawley St., in charge of Eld. T. S. Doner and wife.

Chicago Mission, 6039 Halsted St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th, St., in charge of Eld. J. R. and Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

Dayton, Ohio, Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

BUFFALO MISSION.

We again greet you in the dear name of Jesus. Another month is gone and has rolled into the great beyond: when we think of time and how swiftly it is passing by, it puts an anxiety in our hearts to put forth every effort possible to rescue perishing souls yet before Jesus comes, for we know He is soon coming again everything is pointing that way and yet so few people realize it.

I praise God for the secret place of the Most High where we can hide away from the commotion and turmoil of this busy life and enjoy sweet fellowship with Jesus our Savior.

We praise God for His faithfulness to us. Surely His blessings to us are without number. We are finding much these days to encourage our hearts; considering the warm month of August the services have been well attended, and the Sunday school is quite encouraging. Of course we do not see the results we would long for but am glad as we look to God for definite things He has promised to meet us. Praise His name.

We wish to thank all the dear ones who are so faithfully standing by the work in a financial way, and we too are grateful to those who have so kindly donated toward the piping in of the gas; may the Lord richly reward you all for the same, and will you continue to bear us up at a throne of grace.

FINANCIAL.

Report for August, 1913.

Balance on hand, \$21.

Receipts.

Girvin Bearss, Ridgeway, Ont., \$1.00; I. J. Ransom, St. Catherine, Ont., \$1.00; Mrs. Seager, Buffalo, N. Y. \$.50. Lloyd Sider, Wellandport, Ont., \$.50. Bro. and Sr. Jesse Lehman, Carlisle, Pa., \$1.00. Sr. Rambadt, Springville, N. Y. \$1.00. Bro. Warren Winger, Ridgway, Ont., \$1.00; Martin Sauer Welland, Ont., \$1.00. Bro. Edward Carlyon, Buffalo, N. Y. \$1.00. Total \$29.00.

Mrs. Rosa Pendleton, Urbana, O., special for poor, \$5.00.

Expenditures.

Oil, \$.60; light, \$1.96; household, \$1.00; fruit and sugar for canning, \$2.00; groceries and fares, \$15.44; Total, \$21.00.

Balance on hand, \$8.00.

Provisions, consisting of groceries, meat, apples, eggs, carrots, fruit, cake, bread, cheese, vegetables, cream, chicken, were donated by the following:

Sr. Blake, S. Mater, G. Sider, L. Shoalts,

Mrs Robert Gilmore, Jos. Sider, D. V. Heise, Sr. Ott, W. Burtch, Sr. Ehlers, Warren Winger.

D. L. Gish for painting and papering, \$12.86.
For Gas Range and Water Heater, Sr. Blake \$38.00, D. V. Heise \$5.00; Total \$43.00.

Yours for Jesus

Idellus Sider.

DAYTON MISSION.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world thru Him might be saved" (John 3:16, 17).

We, in our finite minds, will never be able to realize the value of that great love of God, that moved Him to give His only Son, the very best that heaven could afford, for this lost, and ruined world. Now, if God, so infinite, so holy, and who is Eternal, was so willing to do all that could be possible for poor lost souls, what will be our answer at the judgment, if we do not do our best, with Him, that souls may be rescued, that are lost all around us? For whatever we may do in this world, dear ones, let us never talk back to God, or misuse our conviction, or neglect our callings from high heaven. Sad, oh sad, will be our doom if we do. For God has given His best, and is depending upon us, and if His purpose in us is defeated, the loss will be severe.

O! friend, the world is becoming so very dark, and wicked. Let us call out to our God in our secret chambers, as never before, for a complete will, to yield entirely our whole being into His hands for sacrifice and service, that it may be possible to awaken, at least, a few souls out of their death in trespasses and sins, before our Lord shall come.

Just now a sorry looking crowd of drinking men are passing our door, staggering along, hollering, laughing, and trying to sing, and nineteen children following them. Truly it is a sad scene, and is only a sample, of the like the world over. When we see the appalling sin that is becoming so public all around us it brings added burdens to our hearts, altho there is a deep thankfulness, and gratefulness comes forth from within, to our heavenly Father for salvation, and His sweet

presence with us, and keeps our hearts pure and clean in the midst of all the wickedness we see day by day.

We are glad to report that the Spirit of the Lord is still working with souls, and some are coming to the altar seeking the Lord; mothers, and children, but very few fathers. New homes are opening for cottage prayer meetings.

We are pleased to say that final settlement has been made for this Mission property. We do thank the Lord for all the offerings given for the purchase of this property. May the Lord who now owns the building, greatly bless your field, and hearts, with great rewards, is our prayer, and we kindly invite you all to come and be with us whenever you can, and share with us in the blessings the Lord brings to this place.

Our dear brother and sister Eyster with their oldest daughter, just arrived from South Africa, were with us in our service yesterday afternoon Aug., 31. We enjoyed very much to have them with us. Sr. Eyster gave a very interesting talk to our Sunday School, ninety-one being present, telling them how the poor little heathen children live in Africa. Then in the preaching service Bro. Eyster brought before us scenes both sad, and blessed from the mission fields of dark Africa. While our dear brother was talking our hearts were grieved to hear of the sad and dark condition of the poor heathen, and nation. But listen, they are heathen by birth, are made to say, O, what a poor degraded while in our land many are heathen by choice. Here in the midst of all the schools, of great learning, modern conveniences, churches, religious institutions, teachers, preachers, evangelists, Sunday schools, and great stacks of Bibles, all over our land, in the face of all the very greatest privileges that could come to any people we as a nation are sinking into idolatry and heathendom. This may seem untrue to you, dear ones, out in your quite, godly, country homes, but many are the sad scenes, and heartaches of the missionaries which you, out in your peaceful rural districts never find out. But do your best to keep heathendom from your doors, for it is coming your way. Many of the homes of our little Sunday School children have no discipline, no spiritual training, no prayer, but swearing, cursing fighting, gambling card playing, beer drinking, tobacco chewing, ci-

garrette smoking even by little boys as young as seven years are abounding and some of those homes are in sight of our Mission. Africa will rise up in judgment, as a witness against our nation, as Sodom, will Capernaum. For in spite of the very best the Lord has done for this our Christian nation, so-called, we are alarmingly going down to destruction.

We desire to manifest our thankfulness to the Lord and all you, dear ones, who have so kindly helped again in the past month to supply our need. May your reward be given in return, day by day, as you are in need.

FINANCIAL.

Report for August 1913.

Balance on hand \$12.98.

Receipts.

Charley Webb, Dayton O., \$.50; May Burger, Englewood, O., \$.25; Henry Myers, Dalton O., \$2.00; Mary Elebarger, Anderson, Ind., \$2.50; B. S. Herr, Cambridge City, Ind., \$.50; Mother Dohner, West Milton, O., \$.50; Ella Harvey, Springfield, O., \$.50; mission offering \$10.07; sold two song books \$.80; Total \$39.60.

Expenditures.

Table account, \$9.81; car tickets \$.45; gas and stove rent \$2.00; 12 S. S. chairs \$7.20; incidentals \$2.10; Total \$21.56.

Balance on hand Sept. 1, 1913, \$18.04.

Balance on hand of poor fund, \$23.06.

Paid out \$5.00.

Balance on hand Sept. 1, 1913, \$18.06.

Other Donations.

Provisions were donated by the following: Ira Herr, Emma Dohner, Isaac Engle, Anna Hoke, Eliza Engle, Dortha Myers, Father Whisler, Levi Hoke, Mother Dohner, eggs apples, sweet corn, tomatoes, butter milk, young chicken, sweet milk, large cakes, potatoes, nutmegs, sweet potatoes, lemon, butter, grapes.

Yours in the work.

W. H. and Susie Boyer.

601 Taylor St. Dayton O.

CHICAGO MISSION.

Dear friends:

We wish to thank our many friends for the way in which they have stood so nobly by the work this Summer. Every Summer is a very trying one on the work here as so many of our members and Sunday School scholars go away for the Summer. May God richly bless each one, who have been so faithful in praying for us and also for their temporal support.

Altho several of our workers have been

gone the greater part of the Summer, seeking much needed rest, we are glad God did not forsake us. We have been very grateful for the presence of Bro. Benton Eavey and sisters Booser and Hoffman, all of the Grantham Bible School; also Sr. Hedwig Schmutz of Abilene, Kansas. The sisters have been attending school here this Summer. We think it wonderful that God should care for the work here in such a way, and their presence has certainly been an inspiration to every one.

We are having open air services two evenings of each week on a busy corner nearby and God has blessed us with good crowds. We praise God for His promise that His word would not return unto Him void and eternity only will reveal much of the seed sown.

We may ask your prayers that we may keep low and humble at his feet so He can work.

Yours in Jesus.

Carl J. Carlson.

6023 Aberdeen St.

FINANCIAL.

Report for month ending Aug. 15th 1913.

Balance on hand \$4.05.

Receipts.

Samuel Whisler, Ohio, \$1.00; Abilene, Ks. S. S. \$33.49; A. J. Heise, Hamlin Ks. \$10.00; Total \$48.54.

Expenditures.

Groceries \$15.50; gas for lighting and cooking, \$5.60; repairing, \$3.00; Total \$24.10.

Balance on hand \$24.44.

We praise the Lord for bringing us thru another month. And also providing for the needs of His work thru His saints.

May grace and peace be multiplied unto you thru the knowledge of God. And Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness, thru the knowledge of him that hath called us to glory and virtue." (II Peter 1:2-3).

Yours in His service
Sarah Bert

60-- Halsted St., Englewood, Ill.

FOREIGN MISSION FUNDS.

Report for July and August 1913.

GENERAL FUND.

Receipts.

Mary Reinhart, Kansas \$2.00; Franklin church, Ill., \$2.10; Sarah Zimmerman, deceased, Ont., \$.50; Polo, Ill., \$10.00; Special for H. Frances Davidson from Elizabeth Gnagy, Chicago, \$.50; Carland Mission S. Mich., \$23.00; Campbelltown, Pa., \$41.50;

In His name, Pa., Special to care for the sick \$10.00; Special for Walter O. Winger, from his grandma Snider, Ont., \$2.00; Amos Musser's Meeting, Mowersville Pa., \$7.32; Lydia Johnson, Ind., \$5.00; Gratersford S. S. Pa., \$17.65; Markham, Ont., \$6.75; Fairland harvest meeting, Pa., \$60.00; Part of conference offering, \$635.00.

SPECIAL RELIEF FUND.

Receipts.

Manor, Pequea District, Pa., \$48.25; Wainfleet, Ont., \$17.00; a friend, Pa., per S. R. Smith \$5.00.

Disbursements.

GENERAL FUND.

S. R. Smith, for conference minutes for Africa Missions, \$1.20; Montgomery Ward Co., in payment of goods bought by H. J. Frey, \$112.86; Walter O. Winger, Special offering \$2.00; H. P. Steigerwald, special to care for the sick natives \$10.00; H. Frances Davidson special offering \$5.00.

SPECIAL RELIEF FUND.

Jesse Wenger, for general support at Bro. Eyster's Mission, \$244.72; Walter O. Winger in payment of general needs at Mtshabezi, \$364.45; H. P. Steigerwald for Matopo, \$234.30; Isaac O. Lehmanns for Johannesburg mission \$244.30; H. Frances Davidson for Macha \$239.30.

SPECIAL INDIA FUND.

H. L. Smith for traveling and other expenses to go to India, \$400.00.

SOUDERTON, PA.

On Saturday, Sept. 13, the harvest meeting was held in the Souderton M. H., and was well attended. Bro. W. H. Hess preached from Lev. 26: 1-6, being assisted by the home brethren. Many precious truths were brought out of God's word to remind us of our every duty, realizing with the apostle that every good and perfect gift is from above and cometh down from the Father of lights with whom is no variableness neither shadow of turning (Jas. 1: 17). In the evening the time was well occupied in song, prayer, testimony, and preaching. Bro. H. B. Stout preached on St. Mark 4: 3. The services were spiritual and inspiring and all were encouraged to press on in the narrow way to heaven. The apostle says, "Let us not get weary in well doing for in due season we shall reap if we faint not."

Cor.

A great evangelistic opportunity is in Tokyo, among the 100,000 students of that great city.

AN INDIA LETTER.

The big Jutia (Hindoo Feast) is over. This is one of the most sacred gatherings of whole India, and one of the largest: about two lack of pilgrims from all over India gather to bathe in the Bhema river to be cleansed and purified in this holy water. What an awful sight it is to see as they plunge into that river by the hundreds.

We always look forward to this time as affording great opportunities to preach the Gospel to many who have never heard of the Way of Life.

So we spend much time in prayer for the dear workers that go forth, as also for those who shall hear. The power of the enemy is very great and very manifest in these large places of idol worship.

This year we were not able to send large bands on account of scarcity of water at Pundhapur. But about thirteen miles from Mukti there is a large railroad junction where hundreds of pilgrims come from all over India to get the train for Pundhapur. So we sent three and four bands daily for one week. The Station master gave permission to preach and work quietly among the pilgrims. We believe God honored His word and some hearts have been reached. Some souls have come to Mukti to inquire more thoroughly into the truth. One is an instructor and leader in the Hindoo religion. So we would be glad if many of the church people join us in praise and prayer.

Our touring season is drawing near when we expect to go out with our bands for about four months. We pitch our tents in some large village and work from this.

We work between twenty and thirty villages during the four months. The first or second week in September we expect to have a time of prayer and waiting on God for a fresh anointing and new power and strength that we may go forth in His might. We would be so glad for your united prayers, for we long to see these souls brought into the fold of Christ.

Elmina Hoffman.

The Church, instead of the Chinese, is now behind time in China.

"He shall deliver the needy," Ps. 72:12.

TOWARD SODOM.

How many Lots have 'pitched their tents toward Sodom'! "Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered," and "then chose him all the plain of the Jordan....and pitched his tent toward Sodom." Alas! for him, for "the men of Sodom were wicked and sinners;" and "the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

How many a youth 'beholds the plain of Jordan'—the gay glittering world, and, thinking that it will yield him a wealth of happiness, pitches his tent toward Sodom! At the fatal wine-cup he is tempted. He yields this once. Alas! what has he done? He has "pitched his tent toward Sodom." Soon he dwells there. Soon his associates are of the class who frequent haunts of sin. Now it is hard for him to break away, to leave the wretched city; but as sure as God rained fire and brimstone out of heaven, so sure is he of destruction. His only hope lies in fleeing out of the doomed city.

Here is the sad history of too many a young man.

"I first saw him in a social party. He took but one glass of wine, and that at the urgent solicitation of a young lady to whom he had been introduced that very evening.

"I next saw him, when he supposed he was unseen, taking a glass to satisfy a slight desire. He mocked at the thought of danger.

"I next saw him, late in the evening in the street, unable to walk home. I assisted him thither, and we parted.

"I next saw him reeling out of a low groggery; a confused stare was on his

countenance, words of blasphemy were on his tongue, and shame was gone.

"I saw him once more. He was cold and motionless, and was carried by his friends to his last resting-place. In the small procession that followed, every head was cast down.

"I returned home, musing on his future state. I opened the Bible and read, '*Drunkards shall not inherit the kingdom of God.*'"

Thus he pitched his tent toward Sodom, and was destroyed.—*Mary J. Helphingstine. in Gospel Triumphet.*

TESTIMONY.

Dear readers:

I felt that I should give my testimony for Jesus thru the columns of this paper and hope it may be to the upbuilding of His cause.

I praise God this afternoon that He ever called me to be His child and saved me and put the witness in my soul. I can truly say with the Psalmist, "He had put a new song in my mouth even praise unto our God."

When I surrendered my will and let God have His way in my heart, He so wonderfully changed me that I hardly knew myself, it seemed almost too good to be true.

I have not been on the way long but "I've started with Jesus" and by His help "I'm going thru". My only regret is that I did not start sooner as I realize that by delaying as I did I missed many blessings and opportunities.

Tho trials and temptations may come I mean, by His help, to ever go on and follow Him every step of the way. I desire an interest in your prayers for me that I may ever be true to Him.

Esther Lenhert.

Abilene, Kansas.

"For when we were yet without strength, in due time, Christ died for the ungodly." There are millions that do not know a thing about this. Lord, what wouldst thou have me to do?

"The Life was the Light of men,"
John 1:4.

PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the *VISITOR* within ten days from date of issue, write us at once and we will send the number called for.

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2. Communications without the author's name will receive no recognition.

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GRANTHAM, P., SEPTEMBER 22, 1913.

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Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1216 Walnut St., Harrisburg Pa. Tracts are free to mission workers.

OBITUARIES.

Rotz.—Bro. John C. Rotz was born Mar. 3, 1839, died Aug., 29, 1913, aged 74 years, 5 months and 26 days. He died in the triumphs of a living faith. He made his peace with God many years ago and when the time for his departure came he expressed a longing to go home to be with Jesus. He was a patient sufferer during his long period of illness and when the end came he passed away peacefully. He was a member of the church about fifty years and for many years served as deacon. The following children survive; Mrs. Mary Ann Burkhart, Mrs. Elizabeth Rife, Mrs. Emma Winøert, Harry and Alfred, all of Chambersburg, Pa.

SAD.

Did you hear that sound of woe,
Ring out on still night air?
Did you see the mad fiend's blow
Fall on her who knelt in prayer?
Did you hear the last sad moan,
As that fair one's soul was freed,
And list in vain to hear a groan
Or sigh from him who did the deed?
Ah, see that smile of joy and rest,
Now as she draws her last short breath,
That to her still white face is pressed,
E'en while she tastes the cup of death.
I would not have you hear the curse
That from this base man's lips there fell,
Nor go to see the poor lone hearse,
But turn now to a scene more fair,
And grave of her with whom "all's well."
And see those two so blithe and gay;
He twines a rose-wreath in her hair,
She smiles on him thru all the day.
He plights his love, wealth, dreams of bliss,
And she pure love, fair hand, leal heart;
Their vows are sealed with faith's sweet kiss,
A high trust wrought by no rude art.
They wed; and as the years sped on,
A dark cloud came and o'er them hung;
Their vows were hid, their love was gone,
And in the mute woe joy's knell was rung;
The Fiend of Drink—the curse and foe
Of man thru all the flights of time—
Stole in and laid the strong youth low;
HE DRANK, and this was all his crime.
The deeds of wrong which he has done,
All came from this his first great sin,
And all this once grand traits had won
Was lost in dark, wild strife and din;
Rum is the cause of all the shame
And when the stern Seer laid a claim,
That holds him now with bands of steel;
Oh, what sharp pain his wife did feel!
But she was freed from all her woes,
While he must still go down and down
Thru all shades of crime's knee throes!
He sought a ban and she a crown.
The years to come will tell the tale—

Frail words can not speak all the truth,
 When Death shall come on steed so pale,
 To take with him this sin-wild youth.
 My brave young boys, take heed I pray,
 And walk not in this black crime's path,
 Walk on that high and grand straight way,
 Which shuns the place of fire and wrath.
 Ye bright hopes of yet to come,
 With truth now let your feet be shod,
 Strive for that blest and dear good home,
 In the grand realms of our God.

—Selected.

LET HIM DENY HIMSELF.

This solemn saying was not limited to a few select disciples. Again and again our Lord confronted His hearers with the same challenge, "If any man will come after me, let him deny himself" (Matt. 16: 24-26). The Gospel, which embraces all mankind in its appeal, is narrowed by one condition not less catholic: "*Whosoever will may come*. But if any man will come he must accept the inexorable test. For Christians there can be *no escape* from the law of self-denial. He who is the Author and Finisher of our faith chose for Himself a life of hardships and humiliations. When He uttered this stern command He was setting His face towards the decease He should accomplish at Jerusalem, and with the Cross in prospect He warned His followers that they must not flinch from sacrifices. We are apt to imagine that such piercing words must have meant more to the first apostles and the primitive church than they can possibly mean for us today. Yet no command in the New Testament is more central, more characteristic. The severe words in the Gospel are only faint reverberations of the awful mystery of the crucifixion of the Son of God. And Christianity remains in substance what it was at the beginning. Christ has given us a standard by which to measure all things. And so long as the world lasts, *nothing short* of the heroic ideal can be the test of the Christian. The austere, imperi-

ous claim still presses home on every loyal conscience and heart—the claim for daily self-denial.

When we try to realize how much the claim involves, we observe at the outset that it does not apply chiefly to persons who are enduring persecution or affliction. For Christ is here calling men to a voluntary denial which they are to impose upon themselves. Often we fall into confusion when we speak of people in trouble as taking up and bearing the Cross. In a sense they do bear it; but God leaves them no option. We cannot say, for example, that the blind deny themselves sunshine. God's inscrutable Will has seen fit to seal their eyes against the sweet light of day. So we pray Him to grant them daily patience and the inward consolation of His Spirit, and the vision of His countenance at last. Yet a man may go sightless or crippled or poverty-stricken for a lifetime without once obeying the command to deny himself. Because, in the nature of things, such obedience must be a free act and a willing choice. In its essence, it consists of a *spiritual sacrifice* inwardly offered up. And when we do humbly and faithfully deny ourselves for Christ's sake, it is quite likely that no one else but Christ may be aware of what we are doing in the secret of our own souls.

Moreover, if we consider why our Lord has laid down this universal rule which allows of no exemption, certain points become clear. Certainly He does not demand that we should deny ourselves as a kind of penance for self-indulgences in the past. The New Testament tells no man that he must try painfully to wipe off his moral debts. It never bids him wear a hair-shirt tomorrow to atone for luxurious living yesterday. Nothing which we can do will abolish our misdeeds or reverse their fatal results. The believer is justified

not by austerities, but by faith. Nor, again, does Christ bid us deny ourselves merely that we may mortify dangerous appetites and passions. We counsel a man to curb his violent temper, just as he would chain a vicious dog. We tell a man who cannot keep sober that he is bound to abstain. And for multitudes of Christians ascetic practice has a moral and spiritual value which Free Churchmen too often ignore. But in these grave words our Lord is not prescribing self-discipline chiefly as a means for the culture and perfecting of Christian character. He is really asking us to give up not what we know to be the worst in ourselves, but what we complacently reckon to be *the best*.

Selfishness, in one shape or another, lies in wait for every human being. But the deadliest selfishness is that which is fostered by our success. What seems to be the strong points in a Christian character are often the precise points on which Christ lays His finger and makes His claim. A modern teacher has warned us that we can make idols out of our activity, out of our affection, even out of our duties. Hard-working men grow worldly and secular in their well-earned prosperity. Able, resolute, practical men become masterful, overbearing, officious. Men with conspicuous powers of intellect or enthusiasm, who scan away the thoughts and lives of their fellows, become self-sufficient and dogmatic. Men zealous to oppose error grow narrow and meddlesome and intolerant. Men of lofty principle, rigid and blameless in conduct, grow censorious and bitter against evil doers. Men gifted with eager, facile sympathies grow shallow and sentimental. The self-denial which Christ requires of us may commonly be discovered by a careful examination of those particular opportunities and endowments by which God per-

mits us to realize ourselves and to achieve what we call our success. After all, what is that precisely which makes us and crowns us men? What rules over the citadel of personality? Behind and beneath every energy and ability and emotion lives the will, which is meant to be master of them all. And therefore to deny myself means ultimately to give up my own wilfulness in submission to the will of God. To accept what I naturally dislike, to obey where I instinctively refuse, to resign humbly and cheerfully the supreme pleasure of having my own way—this is indeed to take up the true cross, this is the essence of real self-denial.

Christianity attracts men not because it is so easy, but because it is a challenge to endure hardness. After Garibaldi had been defeated at Rome, he issued an immortal appeal to his tattered legion—"Soldiers, I have nothing to offer you but hunger and cold and rags and wounds. Let him who loves his country follow me." And they followed him to a man. Here is the very temper and spirit on which Christ Himself loves to rely. Our Lord will not appeal to recreants and sluggards. He has no room for worldlings whose hearts are waxed gross. He knows that what is noblest in human nature cannot be bribed with rewards or even coerced with terrors. So He holds out to those who are worthy of Him the offer of hardship in His service and self-denial for His sake. He promises, "All these things will I give thee." For these things are the allurements of loyal and ardent souls. Christ understands the world and measures the heights and depths of human nature when He calls us to follow Him along the royal path of self-denial. Here, and here alone, we discover the line of real advancement, the school of supreme culture, the final perfecting of all our

powers with all their might. For *perfection is nothing less than the hidden nature of God*, the secret of God. In the Gospel its mystery stands revealed in *the eternal tide of self-forgetting, self-effacing Charity*. As we enter into this Divine life we are swept out of ourselves into fellowship with love's sacrifice of self. We prove at last how Christ's hard saying grows natural and easy to obey. Self-denial can be worse than useless if it be attempted in order to win merit, or practised painfully as a means of discipline for its own sake. That makes it only a dismal form of self-culture, a melancholy perversion of the true call. In our Lord's great challenge He lays the emphasis upon Himself: "If any man will come after me." The disciple is not above His Master. Yet a deep necessity constrains each true disciple to be perfected even as his Master. There is that about Jesus Christ Himself which makes self-indulgence seem shameful and impossible under His gaze, which makes self-denial the native air that we breathe by His side. It is the same adoring passion which taught the Bechuana convert to exclaim, "The Cross of Christ condemns me to be a saint," which caused St. Bernard to cry, "What a shame to be a delicate member of the Head crowned with thorns." Even Christ pleased not Himself. And the solemn Voice which commands us to deny our own wilfulness goes on to whisper: *This do in remembrance of me.* Sel. by W. S. Hinkle, Marvin Camp, Wellston Station, St. Louis, Mo.

The question, "Do heathen really get converted?" is not uncommon. "Do we really get converted?"

"On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world," John 1:29.

AN INFIDEL'S LAST CHANCE AND THE RESULT.

While conducting meetings in a southern city I was met on a street one day by an old gentleman who urged me to call upon a friend of his, whom he represented to be a man eighty-six years of age, very wealthy, but living the life of a hermit, with only his servants around him, in one of the suburban homes.

"It is a pity," he said, "for him to die there, a hardened infidel, when all around him are those who believe the Gospel, and might take the message of salvation to him."

I promised at once that I would go the next morning.

At that time I was staying at the home of my brother, who was pastor of one of the churches in the city; and, when I went to lunch that day, I said to him:

"Do you know old Mr. R——?"

"I should think I did," he replied. "He is the most prominent infidel in all this community."

"Well, I have promised to go to see him and talk to him about his soul."

"He will curse you off of his place if you go there," my brother responded emphatically. "He will not allow a preacher to enter his house; and, if you do go, you will be grossly insulted."

"But I promised," said I, "and I must go."

"I tell you," my brother added, "you will simply be driven away from the place."

"What if I am? I shall not be the first; and, besides, you and I, if we go, would be going on an errand of mercy. Let's go, and take an old-fashioned cursing, for Christ's sake. We can stand it," said I.

"All right," he said despairingly. "If you go, I shall go with you; but I know the result."

The next morning we got into his buggy, and drove up under the great trees before the magnificent old colonial southern home. We tied our horse, walked up on the veranda, and pulled the bell. After waiting some time I pulled the bell again.

My brother laid his hand upon my arm, and said entreatingly, "Come now, let's go; you have fulfilled your promise as best you could, and can do no more."

"Hold on a minute," I said to him, as I walked along the veranda and peered thru the blinds, where I discovered the old gentleman sitting before an open fire, a shawl around his shoulders, and gazing into the flames as if in deep meditation.

"Here he is!" I exclaimed. "We have treed him; the next thing is to get the game."

"What are you going to do?" he asked excitedly.

"If the door is unlocked, I am going in," said I; and with that tried the door, which opened, and we walked in.

A moment later we stood at the side of the old gentleman, and I have never looked into a finer face. His hair, perfectly white, curled in ringlets about his head. His fine gray eyes looked steadily up in surprise as we stood before him.

"Mr. R——," said I, "I am a minister of the Gospel; and this is my brother, another minister." I concluded to present both of us at once, so that, if he did begin to curse us, we would divide it between us.

"Be seated, gentlemen," he said very politely.

We took our chairs near to his, and then I did not know what to do or what to say. The more I tried to think of some way to begin, the more embarrassing the situation became. I was perfectly sure that, when I mentioned the subject of religion, he would either order us from the house or express himself in

words that would not be as pleasant as music to our ears.

Finally I said to him: "Mr. R——, I lost my dear father a short time ago. If I were with him this morning, there is a request I should like to make of him! can I make the same of you?"

He looked at me steadily for a moment, and I think concluded finally that I had come to ask him for a contribution. At length he said to me.

"Make it, sir; make it."

"Mr. R——," I said, getting very close to him, "I should like to pray for you, if you have no objection."

After thinking a moment he replied:

"No man could rightly object to that, sir."

An instant later we were on our knees. As he was old and infirm, I quickly suggested to him to remain in his chair; and, as I knelt, my elbow rested upon his knee, while my mouth was close to his ear. I prayed for him and for him alone. I realized that the opportunity of a lifetime was mine. Here was a very old man with one foot in the grave, and the other upon its crumbling edge. When the prayer was done, we rose to our feet. I saw traces of tears upon his face.

He extended his hand to me, and said, "I am a great sinner, sir, a great sinner."

"Yes, but, Mr. R——," I cried, "you have a great Savior, a great Savior."

The way was open, and for a few moments I talked freely to him.

As we were going to the afternoon service about three o'clock that day, and walking along the aisle, my brother touched me and said:

"Look on the front seat!"

There sat old Mr. R——, the first time he had been inside of a church for forty-six years, according to his own statement.

At the close of my address I called upon any who were present willing to

give their hearts and give themselves to the service of God's Son, our Savior, to rise to their feet.

Mr. R—— walked with a very long staff. He rose, leaning upon that staff, and, turning, faced the congregation.

"My friends and neighbors," he said, "you are all surprised to see me here. I have come to tell you that this day I have surrendered to the Lord Jesus Christ." Then, turning to me, he extended his hand, saying as he did so.

"Mr. Wharton, living or dying, I shall always think of you as the very best friend I had."

A year or two ago I went back to that city, and one day in a sermon I related the above incident. After the service a gentleman came to me and said: "Mr. R—— united with the church after you left, and was a faithful attendant. When he became too infirm to climb the steps, two of us would wait for him outside the church, and, taking him from his carriage, would carry him to his accustomed seat, the front seat in the church. He died a few weeks ago a peaceful, happy death, falling asleep in his Savior's arms like a child on the bosom of its mother." —*Rev. Henry M. Wharton, D. D., in Christian Endeavor World.*

AN OLD FASHIONED PREACHER.

He was the man who had a straight interview with the Master of all preachers. This took place at the roadside, as he was passing from one town to another. That interview resulted in his receiving a call to the ministry, and taking a few years' course over in Arabia. The name of that seminary is not given. This old-style preacher did some work at Philippi, Corinth, Ephesus, Rome and divers other places. He was a plain man. Some writers magnify the heroism of the man, but we have a notion that it was the Christ-life in him that

made him what he was, even a hero.

There has come down to us a stirring record of his preaching at Ephesus, that is worth reviewing. The substance of that preaching is a model. He gave them "the gospel of the grace of God," in all its relations and adaptations to their needs. Not a part of it was preached, such as they would choose, or such as would flatter them. He preached a whole gospel, reaching after souls in all their hiding places. He could say to the elders of the church, "I kept back nothing that was profitable unto you."

Mark you, he preached for their profit, their eternal well being, not their praise or flattery. "For I have not shunned to declare unto you all the counsel of God."

This minister did not dodge the hard places. He did not shut his eyes to popular sins because they were intrenched in "the best families," or because there was a monied interest or social power back of them. He was a plain, honest preacher, honest for God and for perishing souls. He looked for the approval of the Master who had called him to preach, not counting life or personal popularity dear, if he could finish his course with joy and the ministry which he had received of the Lord Jesus.

He aimed directly at the people before him. He understood the art of individualizing. While preaching at Ephesus he did not storm the philosophers at Athens. He did not attack the corruptions at Corinth. He gave his strength to bring the Ephesians to Christ, to break down the strong holds of sin confronting him in his work, "testifying both to the Jews and Greeks, repentance toward God and faith in the Lord Jesus Christ." He dealt so faithfully with the Ephesians that he could say "I take you to record this day that

I am pure from the blood of all men." He could have said, "I have addressed you, met you and have left you without excuse."

To accomplish this end is the great art of preaching the gospel—to make every hearer in the congregation know that he is meant—to make every soul realize that the controversy is between him and God. Paul would allow no man in his audience to be an uninterested listener. He preached a gospel aimed at individual men, not mankind, which is a sort of corporation without soul or conscience, but at every man.

This old-time preacher made the gospel felt beyond the individuals before him, because he so profoundly moved his hearers. A victory over a present audience reaches a long way beyond them. The way to conquer all the world within hearing. Hence Paul's preaching followed men out into their associated relations, invading the family circle with this great truth, where God meant that it should be efficacious. He taught them both publicly and "from house to house." So deeply was he interested in making the family what it should be in all holy living that he afterward discussed the whole subject in a more permanent form, in a letter to the Ephesian Christians. Mark what he demands of husbands and wives, of parents and children, in the closing prayers of that wonderfully rich epistle—what love, what reverence, what tenderness, what faithfulness to Christ in these family relations!

This old-fashioned preaching that laid hold of individuals and the family reached also beyond and gripped men in public life, rebuking the wicked, depicting sin, warning men of the devices of Satan and creating a moral public sentiment on questions of vital interest to the community. The two popular sins of the

Ephesians, exorcism and idolatry, were smitten by the sturdy blows dealt out by the preacher. And under the power of that preaching a great reformation was accomplished. "Fear fell on them, and the name of the Lord Jesus was magnified. And many that believed came and confessed and showed their deeds. Many of them also who used curious arts brought their books together and burned them before all men; and they counted the price of them and found it fifty thousand pieces of silver" (between seven and nine thousand dollars.)

This was property held and used for the ruin of souls. Hence every prayer and every sermon that brought men into newness of life was a telling blow against vice.

Idol worship, tho strongly intrenched at Ephesus, having the wealth and social power of the city back of it, fared no better at the hands of the Ephesian minister. So ardently did he press men to repentance that "there was no small stir about that way." One Demetrius raised a mob to drive the preacher from Ephesus on the explicit charge that he was ruining the business of the city. "Ye see and hear that not only at Ephesus, but almost thruout all Asia, this Paul hath persuaded and turned away much people . . . so that . . . this our craft is in danger to be set at naught." Paul had hit the mark. Men do not want their criminal business endangered, and the conversion of men from sin to righteousness enrages them.

With these fruits of his preaching before us, we have the substance of Paul's ministry. It was "the gospel of the grace of God," setting before men their sins, calling upon men everywhere to repent and turn to God. Our conclusion must therefore be that the regeneration of men lies at the bottom of all social reforms. Hence the first and

great work of the ministry is to so preach the doctrine of "repentance toward God and faith in the Lord Jesus Christ" as to transform the lives of men. The new creatures in Christ Jesus are they who are, under God, to right the wrongs between man and man.

Hence the old-time preaching is the demand of the hour, for social wrongs must be righted, by righting the wrongs against our blessed Lord.—*By Rev. S. E. Wishard, D. D., in Herald and Presbyter.*

WHO HAS THE GOVERNMENT OF YOUR LIFE?

When a man goes forth to a foreign country as the ambassador of England, he has the power of England's name, of England's armies, of England's navies, behind him. When he delivers a message from England's King it has the same authority, in that foreign country, as if the King had delivered it himself. The ambassador has not gone forth to work out his own will, his own ways, or his own ideas. He has placed himself and all his powers, at the service of his King and country, and has gone forth to be their mouthpiece. He receives all his instructions from his lord, and takes no steps without. He is not responsible therefore except to his own king and country, who have the supreme authority over him, and to whom alone he is responsible.

So it is with the Christian who rolls the whole government of his life, and all its details upon the shoulders of the Lord Jesus. He will give the power, and will protect us whilst carrying out His commands, in the most complete manner. Every angel in heaven obeys Him and is at His service. All principalities and power, under His absolute obedience. And there is not one of these but would most gladly unsheath his

sword to protect, to deliver, or to help God's children, when they are in any difficulty.

God can keep the feet of His saints and He can empower them when yielded to Him, to carry out His requests in the most perfect manner. If we are to have a successful life the government of it must be upon the shoulders of the Lord Jesus. The first thing to notice is, that you must commit yourself to the Lord, and the committal must be renewed every day. There must be the daily committal, the daily rolling of the government upon His shoulders, and not only so, but when it is rolled upon His shoulders, He must be trusted to work out the details. Suppose you commit your Christian work to Him, and you ask Him, not only to manage you, but it, for the day, as the day goes on, you are to believe that He is governing, that every thing that transpires is according to His will, and is by His own divine arrangement. Things may look dark; many things may be the very opposite of that which you had either wished for, or expected, but these facts step in, and you trust when you can not trace Him and you praise Him, when you cannot understand Him, and rejoice in the midst of even the blackest cloud.

God tests and tries our faith, but He never forgets us. His plans are never faulty, and the ultimate result is always guaranteed. He told the children of Israel to go to Canaan. Soon after they had started out, they encountered the greatest difficulties. The Red Sea was before them, and they had neither ships nor rafts, nor any other means of crossing its waters, night was coming on, and behind them were the armies of the Egyptians with their terrible war cries, and their bloodthirsty beasts. To escape to the right or left was impossible. Just at this juncture, the order came

from God thru Moses, that they were to go forward. This was a severe strain on their faith. It practically meant to walk into the water and get drowned. It looked like a wholesale command to commit suicide, and yet when the people trusted God, and deliberately walked towards the waves of the sea God opened the way, by making two walls of water, and enabling His people to escape from their enemies. God generally tells us to do what appears to be impossible. His ways are not our ways, but He knows what will be the ultimate issue of our obedience in every case. He has told us to "be anxious for nothing, but in every thing by prayer and supplication, with thanks giving, to let our requests be made known," and the promise is that "the peace of God, which passeth all understanding, shall guard our heart and thoughts in Christ Jesus."

The following story may help to illustrate what I mean. A friend had been taking a mission some time ago. After the work was over he felt very tired and prayed to God, and asked Him to open up the way for him, to have a holiday. Soon after he had a note from a gentleman, saying, I am sure you must be tired, after all the work you have been doing, my steam yacht is going over to Norway, for a cruise very soon and shall be very pleased if you will join it. Thanking God for His great love, in thus arranging a rest for him, he gladly accepted the offer and went. All went on nicely, and the yacht bounded merrily over the waves, until it got near the coast of Norway. It was then night time, and it was very evident the captain then felt how careful he must be. He had never been on that coast before. So he was most diligently studying his chart, keeping his vessel at half speed, taking soundings every few minutes, and proceeding along very carefully. It was

a most anxious time for every one on board. As soon as morning appeared they found they were in sight of land. At once a flag was put up, signalling that a pilot was wanted. A pilot soon came on board and simply asked one question. Where do you want to go? Bergin was the reply. Silently and at once the pilot took charge, both of the boat and all that were in it, as well as of its cargo. He ordered full steam ahead at once and the vessel bounded rapidly on towards its destination. As you may easily know the captain had no more need to constantly study his chart or take soundings cautiously and nervously as before. By receiving the pilot on board, he had simply given the government over into the hands and the responsibility of another. From that time he could go and take the rest he so much needed after the strain and worry of the past night. The fact was the ship was more safe in going full speed, under the charge of the pilot, than at half speed under the captain. This did not mean that the vessel would not go near all kind of dangers, it meant near whirl-pools and overhanging rocks. It meant near dangerous places, but the pilot knew them all. He knew every yard of the way, where the hidden dangers were, and also where the deep water of safety was. He had steered numbers of vessels, the same way before, and was quite accustomed to take charge of all kinds of ships. Thus the captain could calmly and peacefully rest for the simple reason that he had now handed over the government of his ship, into the hands of another, a well-instructed, thoroughly experienced and responsible person.

And so it is with ourselves is it not? When we can roll the government of our lives on to the shoulders of the Lord Jesus Christ, who is our Captain. It is then that we fully understand what the "Peace of God" means "which pass-

eth all understanding."

We do not ask then, that He may help us to get thru our difficulties but we hand the difficulties over to Him that He may manage not only them, but us also. Jesus is the "Prince of Peace." When the vessel is handed over to Him completely, and we grasp the fact that He is going to manage us, as well as all that we are and all that we have, then it is that we possess that sense of real restfulness and peace, which comes from the knowledge, that all is in the hands of one who is "Almighty."

WHENCE COME THE RECRUITS?

One hundred thousand are dying annually from the effects of this pestilence, as it sweeps over the country like the waters of a mighty inundation. This great army of one hundred thousand men and women are marching past us, to death, every day. We see it, and know it well, but time and custom have made us familiar with its countless horrors, and it passes by unheeded. The law supplies it with recruits, and it moves on as unceasingly as the tides of the ocean or the waters of a great river.

For a moment let us observe this mighty host as it marches on towards the shore of that dark and silent river, whose ferryman is Death.

In its ranks are seen men whose brilliant intellects have made them famous in the world of oratory and song; men celebrated in science, in art, and for learning. The forum, the church, the halls of legislation have all furnished their numbers to swell the awful army of inebriates that is marching on to a death of infamy and drunkard's graves. From the king and warrior, whose word was law to nations, to the hewers of wood and drawers of water, every station

in life has furnished its numbers to swell the innumerable host that has gone before. We know this as well as we wonder from whence come its recruits.

A poor, heart-broken mother once knelt to me and with uplifted hands prayed me, in frenzied tones of agony to save from prison her only son. "Oh!" said she, "it will kill me; oh! that I could suffer in his place, for it is my fault. He was under the influence of liquor when he committed the crime, and I taught him to love it in his infancy."

I could only tell her to look to her God for consolation in her great trouble, for human skill and power could not avail.

And still this great army moves on, and we wonder from whence come the recruits.

Fathers, they come from your knees, from your homes, from under your influence, to swell the great and terrible number who find drunkards' graves. Had your example anything to do with it? Did you teach your son to shun the wine-cup at the first temptation? Have you been a temperate drinker, and by your example encouraged your child in the path that leads to crime and death?

Once in our court an only son had been sentenced to the penitentiary for arson—a crime committed by him in a fit of drunken anger because he had been ejected by a rumseller from the bar-room, where the liquor sold him made him drunk and disorderly. "Oh!" said his father to me, "I dare not go home and tell his mother—it will kill her. I gave my boy a good education, I started him in business, but he became dissipated in spite of all I could do."

"Did you yourself ever drink?" I inquired.

"Yes," said he, "I was always a temperate drinker, but never drank to hurt me, or to excess."

"Did your son ever see you drink?" I asked.

"Yes," said he, "God forgive me; he has, and he thought that because I could control my appetite, he could his. I once kept a hotel. My son was clerk and I think there was where he acquired the habit which ruined him;" and as he said this I thought of the stern and inflexible justice of the Divine decree: "With what measure ye mete, it shall be measured to you again."

This man had been for years engaged in the business of making other men's sons drunkards. He had accumulated wealth in the nefarious traffic. Other fathers had sorrowed over sons who had fallen by his influence; other mothers had been heart-broken by the ruin he had wrought. And now he would have freely given all the "wages of sin" he had accumulated to save his own poor boy from prison. While in my heart I pitied him, yet again that same stern and inflexible justice, whispered in my ear, "As he has done to others, so has it been done to him."—*Leaves from the Diary of an Old Lawyer.*

THE BREAD OF IDLENESS.

"The curse of labor is a blessing in disguise. Hard work keeps the men out of mischief. Satan finds business for the idle. God cursed the ground with thorns and briars, and sent man out of Paradise to subdue the soil and eat his bread in the sweat of his brow. Doing this men are blessed with health and appetite, quiet slumber and divine favor. Seeking to avoid the curse of labor men plunge themselves into ten-fold greater evils.

"The hard and flinty hills where honest industry wins its frugal fare, produce kind-hearted neighbours, virtuous men, chaste women, affectionate parents, and

obedient children; while the fat and fertile valleys that teem with nature's bounty, are too often the nurseries of luxury, pride, hard-heartedness, covetousness and vice.

"Lot knew of no land like the fertile plain of Jordan. Parting from Abraham he pitched his tent towards Sodom. But the men of Sodom were sinners exceedingly. Pride, fulness of bread and abundance of idleness were the roots; filthy conduct, vile conversation and nameless abominations, were the fruits; and the vengeance of eternal fire buried the harvest beneath the billows of the sea of death.

"Honest work is the best employment for fallen man; and the bread of idleness breeds sin and trouble in those that eat it. This is often illustrated in the luxuriant affluence of tropical vegetation. The unsought bounty of nature there feeds a race of idle and dissolute men,

'Where every prospect pleases
And only man is vile;'

and the plenty granted by heaven becomes a dire calamity to those who misimprove the benefits bestowed by God. 'Mr. Dilke believes that the banana plant is one of the greatest curses of tropical regions, because it will support life with no labor. It grows as a weed, and hangs down its bunches of ripe tempting fruit into your lap as you lie in its cool shade. It will make nothing; you can eat it raw or fried and that is all; you can eat it every day of your life without becoming tired of its taste: without suffering in your health, you can live on it exclusively. The terrible results of the plentiful possession of this tree are seen in Ceylon, at Panama, in the coast lands of Mexico, and in Auckland in New Zealand. At Pitcairns island, the plaintain grove has beaten the missionary from the field; there is much lip

Christianity but no practice to be gotten from a people who possess the fatal plant. The much-abused cocoanut can not come near it as a devil's agent.'

"Such are the results of eating the bread of idleness, and yet how many parents toil, and save, and hoard that they may bring up their children in idleness, and leave to them a fortune as fatal as the banana plant, a fortune which exempts them from toil, but seduces them to sin; spares them from the sorrows of want, and the curse of labor, but which dooms them to the bondage of sin and corruption in this world, and the vengeance of eternal fire at last."—*From Leisure Moments.*

According to the above a life free from work would not likely be very much interested in the extension of God's kingdom and that it is almost an impossibility for an idler to be a Christian.

The world today is mad in its rush for wealth, which will produce idleness and the most abominable sins, and sorrow is sure to follow. The Scripture declares covetousness to be idolatry and also that those that covet it will pervert their faith and "find sorrow." (I Tim. 6: 10.)

Riches bring temptation, snares, and lusts that completely destroy men's usefulness. (I Tim. 6: 9).

Godliness with contentment is great gain, so say the scriptures. Many persons who have been good "standbys" in their class or community, but lured by the thought that they could make more money and far easier in another place and more quickly, without thinking of the loss their class was sustaining by their leaving have left thus crippling the work. We sometimes hear of God calling us, some to preach, teach, farm, or some other secular work, but its rather doubtful whether God calls a man to wealth and ease. The rich man found

out his mistake too late (Luke 12: 20; 16: 19, 23). Many who once earned their bread in sweat but were charitable, have become rich and stingy, like the man who was once on a rented farm and gave twelve dollars to missions, but after a time he became owner of the same then he could give only one dollar.

Wealth increased with him and covetousness, and stinginess, perhaps pride and a desire to make a fine appearance, which is always costly. But pride must be satisfied whether in small or great things. Plenty and abundance is almost sure to come to the hands of the diligent, and if they do, the scriptures give good instructions how to use them (Ps. 62: 10, see also I Tim. 6: 17-19). There is great danger of wealth making an idle, proud, disobedient family.

Money is a good servant but a mean master.—*Isaac Pike in Gospel Banner.*

THE GRADED LESSON AND DEGRADED TRUTH.

We must not allow ourselves to be misunderstood or misquoted on this important question. No person of sense objects to the best religious education in our Sunday school or to the graded lesson in itself, but only to the way the enemy would use these things to come upon us like a flood. It is the treatment of these lessons put out by the syndicate of publishers so known, to which we are opposed, and this on four grounds: (1) It is unscientific in method. (2) It is unpracticable in application for a large constituency of Sunday-schools. (3) It is unscriptural in character. (4) It is exceedingly harmful in its spiritual results.

To speak only of the last named—the particular treatment referred to stands for the radical criticism and a purely human and faulty authorship of the sac-

red books. It reduces the Word of God to the level of ordinary literature. It substitutes nature lessons for the Holy Scripture. It breaks the unity of effort which has been one of the strongest features of Sunday school work for forty years, and slurs over the great essentials of the Christian faith. By these essentials we mean the nature and guilt of sin; the divine justice in dealing with sin; the atonement of Jesus Christ as the only hope of the sinner; the need of regeneration by the Holy Spirit; justification by faith, and the eternal retribution of those who die in their sins. To have the children of this generation grow up with almost no instruction upon these vital truths of Holy Writ is a crime against the state, to say nothing of the stewardship of the church in the account it must render to its divine Head.

The Religious Education Association which has been a primary agent in the introduction of these lessons has already obtained too great an influence over the Christian thinking of this country. This is saying nothing against the men personally who are at the head of it. We admit their scholarship, high resolve and earnest purpose. But permit this association to continue its influence in similar proportion for the next ten years, and our churches will be so weakened evangelically that there will be no strength for protest.—*The Christian Workers' Magazine.*

PRAYER AS A HABIT.

There is no habit so necessary to the power of a disciple's life, and the effectiveness of his work, as that of prayer—not simply an occasional half hour of supplication, however earnest, but a habitual frame of mind that makes direct and definite petition natural and sponta-

neous, at any time and about anything. Prayerful contact with God's life and power, so that every touch on the part of others brings out "virtue" from it and from the Master. We are not to think of prayer as common and habitual. There is an attitude and aptitude of mind and heart that is prayer in spirit, like electricity in storage—only waiting for the occasion to become prayer in action. Any employment or enjoyment that would be unfavorable to the prayer spirit is, therefore, inexpedient, if not positively sinful.

COMMUNION MEETINGS.

Pennsylvania.

Mechanicsburg,At 6 p. m. Oct. 25.

LOVE FEASTS.

Pennsylvania.

At the home of Bro. Jacob Shock, in Manor twp. Lancaster county, at 2 p. m. Sept. 2. Train leaves Columbia 8.15 a. m. Station Cressville. Any person not able to reach Columbia in time will be met at Columbia if they will write Bro. Shock. His address is Washingtonboro, Pa.

Souderton,Oct. 25, 26.

New York.

Clarence Center Oct., 18, 19.

Ohio.

Fairview M. H., Dayton district at 1.30 p. m. Oct. 11, 12.

California.

Upland M. H., Sept. 27, 28.

Ontario.

Nottawa, Sept. 27, 28.

Walpole, Sept. 27, 28.

Wainfleet, Oct. 4, 5.

Howick, Oct. 4, 5.

Waterloo, (Rosebank), Oct. 11, 12.

HARVEST MEETING.

Pennsylvania.

Lykens Valley, Free Grace church, Sept. 27, at 2 p. m.

LOST SOULS.

LOST SOULS! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out in their devil-begrit, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to Heaven and hope! Lost and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost during all the eternities to come!

From woe to more woe; misery to worse misery; ever, always lost! Lost, because they would be lost. Lost, while their bosom friend was found! Lost while Jesus was seeking them, and found them, lost; but they would not be found. They gained the world, and lost their souls. They gained the shadow and lost the substance; gained the briars, and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life.

Lost amid the outer darkness! Lost in the smoke of torment! Lost in the lake of fire and brimstone! Lost amid the howling of myriads of tormenting devils, the shrieks of the damned, "a horrible tempest," ten thousand thunders. *Lost! Lost!! LOST!!!* The bells of eternity are tolling the requiem. Time warns you. The Bible warns you. The Spirit warns you. Shall you and your loved ones be lost? Decide now, while Jesus calls, or you are LOST.

*"Time's sun is fast setting, its twilight is nigh,
Its evening is falling in clouds o'er the sky,
Its shadows are stretching in ominous gloom.
Then haste, sinner haste, there is mercy for thee,
And wrath is preparing—flee lingerer, flee!"*

This tract can be had of S. R. Smith, Grantham, Pa., at 15c. per 100 \$1.00 per 1000.

TIME, DEATH AND ETERNITY.

READER: Thy time on earth is short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to God. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever for ETERNITY.

To-day thy feet stand on *Time's* sinking sand; *To-morrow* the footprints remain, but thou art gone—where? into INTERNITY.

To-day thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. *To-morrow* all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to *Eternity*. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of *Eternity*. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered *Eternity*.. . . .

And, reader, *thine own* turn to enter *Eternity* will shortly come. Ask thyself honestly, "Am I prepared for *Eternity*." Give thy conscience time to answer; listen, it speaks to thee to-day. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine *Eternal dwelling place*, and to-day is the time to make thy choice. To-morrow may be too late—one day behind time. *Which* art thou living for? *Which* art thou traveling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed, and the crown of glory. No, never! *Except a man be born again he cannot see the kingdom of God.* Reader, hast thou been born again? If so, well; but if not, the horrors of an *Eternal Hell* are awaiting thee and to-day thou art nearer its unquenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. To-day He pleads. Turn ye, why will ye die?

This Tract can be had of S. R. Smith, Grantham, Pa., 15c. per 100. \$1.00 per 1000. postpaid.